A U M

This life beset by death comes from bondage to that which is not thy true Self, because thou knowest not thy oneness with the Supreme Self. The flame of illumination kindled by right discernment between the false and the true Self will burn up the works of unwisdom, root and branch. —CREST JEWEL OF WISDOM.

THEOSOPHY

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H. P. B.'s "INCARNATION"

IS the Theosophical Movement only history and prophecy? Was H.P.B. only a maker of history in the past, a Seer who left behind a scroll of things to come—and vanished?

Or do we perceive, although but dimly, that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from a physical body? These are her words, and they can have no better application than to her Life—a life in which the destinies of countless others, even of entire nations and races, are bound up. For if it be true that the practical realization of Theosophy alone can save the Western world from the decay and putrefaction which have been the fate of past civilizations, then surely the life that gave Theosophy to the world was no mere single, separate existence, like unto other "incarnations." Whatever were the outward physical presentments of that life, there is every evidence that the coming of H.P.B. was an incarnation of Wisdom Itself, in which all men may have their being, in part or whole.

Such a Life is not confined by any "body" while on earth, nor does it afterward become the center of a subjective vision, as with ordinary human beings. The dynamic intelligence which vivified the mortal garment known as "H.P.B." can no more have ceased from its high employments than can the fountain-head of spiritual energy from which it sprang run dry. Hers was one kind of an "incarnation," bringing a new world in which we, through her, may undertake a rebirth of our own. The robes of the soul are of differing fabric. Some of our embodiments are made for us by Nature, while others we must weave ourselves. The births of Nature are through Prakriti's mighty magic, but the incarnation of H.P.B. was made by Will, and the living fabric of that birth has still a real, a *substantial* being in her philosophy. In this material each one can clothe himself, become an incarnation of divinity.

GREAT THEOSOPHISTS

The Rosicrucians

An old Persian proverb says, "The darker the sky, the brighter the stars will shine." Perhaps the very darkness of the European firmament during the Middle Ages caused that mysterious Fraternity known as the Brothers of the Rosy Cross to shine, by contrast, with such startling brilliance. The fame of the Rosicrucians, which persists up to the present day, was not due to any desire on their part to dazzle the world with the splendor of their knowledge. They built no colleges, reared no temples, never claimed position as leaders of men. *Impersonality* was their watchword, and their motto had descended to them from one of their Gnostic predecessors: "Learn to know all, but keep *thyself* unknown." This does not mean that the Brothers of the Rosy Cross kept themselves aloof from the world. On the contrary, they mingled freely with all classes of men, submitted to all the ordinary obligations of life, obeyed the laws of their respective countries and were considered as excellent citizens, their only secrecy being in regard to their own extraordinary knowledge and powers.

Who were the Rosicrucians? Did they spring, like Minerva, full-fledged from the brain of Jove, without any visible line of descent? Such is not the history of any truly occult organization, and the Rosicrucians were no exception to the rule. The actual origin of the Order, said H. P. Blavatsky, may be ascertained by any earnest, sincere student of Occultism who goes to Asia Minor and contacts some of the Brotherhood, if he is able to decipher a Rosicrucian manuscript which is carefully preserved in the very Lodge founded by the first Kabalist calling himself a Rosicrucian, but which now goes under another name.

The existence of the Fraternity first came into public notice in the year 1614, when a small Latin pamphlet known as the *Fama Fraternitatis* was published in Germany, describing the foundation and aims of the Order. The first English translation of this pamphlet was made by Thomas Vaughan (Eugenius Philalethes) in 1652. It contained the story of Christian Rosencreuz, a poor but noble Knight who was born in Germany in 1358. As the result of a vow taken in his early youth, the young man started out on a pilgrimage to the Holy Land. While living in Asia Minor he learned Arabic, studied with several Arabian alchemists and translated an important occult document into Latin. On his way home he stopped in

Spain, where he tried to interest some of the more intellectual Moors in his occult doctrines. Failing in this, he returned to his native Germany where he assumed the mystical name of Christian Rosencreuz, or Christian Rosy-Cross. He soon attracted a group of disciples and together they built a Lodge which they called the "House of the Holy Spirit." At the end of five years Rosencreuz selected three of his most promising pupils and bound them by an oath not to reveal the secrets he was to impart. Later four other men joined the group, these eight men forming the original nucleus of the European Brotherhood of the Rosy Cross. The number eight had a peculiar mystical significance with the Rosicrucians, as is seen in their symbol of the Pelican tearing open its breast to feed its seven little ones. This purely Eastern symbol represents the idea of a universal matrix, figured by the primordial waters of the deep, from which issues the Logos, containing in itself the other seven procreative rays or powers.

In preparation for their future work, these eight men formulated a secret cipher language and compiled a dictionary in which all forms of wisdom were classified. When the time arrived for them to separate and begin the promulgation of their teachings, they bound themselves to observe six rules:

1. To make no public profession of superior knowledge, and to heal the sick free of charge.
2. To wear no special garment, but to dress according to the custom of the country in which they lived.
3. To return to the House of the Holy Spirit on a certain day each year, for the purpose of mutual help and instruction.
4. To seek for a worthy person to succeed each member.
5. To adopt the letters R.C. as their sign and mark.
6. To keep the existence of the Fraternity a secret for a period of one hundred years.

When the first of these eight men died, it was decided not to reveal the burial place of any member of the Order. Consequently, when Christian Rosencreuz died at the age of 106, no one knew where he was interred. But in 1584 a secret door was discovered in the House of the Holy Spirit, above which was a brazen plate stating that 120 years after Rosencreuz' death his tomb would be revealed and his doctrines made public. When the door was opened it disclosed a burial vault with seven sides, each five feet broad and eight feet high. In the center of the vault stood an altar, brilliantly illuminated by an "ever-burning lamp." Beneath the altar lay the

perfectly preserved body of Christian Rosencreuz, one hand clasping a parchment scroll bearing the letter "T."

In this Testament the Fraternity offered its secrets to the world, with the provision that they should not become the property of any Christian sect. It expressed the loyalty of its members to the existing forms of government and invited all men of sincere aspiration to get in touch with members of the Fraternity. At the same time it urged those of selfish motives to leave Occultism alone, warning that misery and sorrow would overtake all who delved into Nature's secrets without a preliminary purification of the mind and heart.

Although the existence of the Fraternity was not made public until 1614, the influence of the Brothers was felt long before that time. In his *Theatrum Chemicum Britannicum,* Elias Ashmole states that Queen Elizabeth was cured of smallpox by a member of the Order, and that the Earl of Norfolk was healed of leprosy by a Rosicrucian physician who may have been Robert Fludd himself, as Fludd's father was Treasurer of War to Queen Elizabeth. Between 1603 and 1625 several important books appeared in which the Fraternity was mentioned, the most important being the *Apologia* of Robert Fludd, which was published in 1616 and is still preserved in the British Museum. In 1623 there were said to be only thirty-six Rosicrucians in Europe, scattered about in six different countries. By the end of the seventeenth century many prominent men (among them the German philosopher Leibniz) were identified with the Rosicrucians, and in the eighteenth century Cagliostro and the Count de St. Germain travelled throughout Europe trying to unite the Masons and the Rosicrucians on the common basis of Eastern Occultism. With the "death" of Cagliastro the last *real* Rosicrucian disappeared from Europe.

One of the aims of the Rosicrucians was to combine the various branches of Occultism into a synthetic whole. Many of the Brothers were alchemists, seeking for the invisible "spirit" in inorganic as well as organic matter. To these alchemical Rosicrucians is attributed the rediscovery of the secret of the "ever-burning lamps," known to many ancient nations but which had been lost for 1500 years. Three of these lamps, which had been burning in Roman sepulchres for fifteen centuries, were found in Italy shortly after the death of Christian Rosencreuz, and in 1660 the famous antiquarian Dr. Plot repeated the story of an English farmer who had discovered a subterranean chamber underneath his fields, where a "Rosicrucian" was studying beneath the light of one of these lamps.

Fifty years later the London *Spectator* of May 15, 1712, related that "Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, although he was resolved that no one should reap the benefit of his discovery."

The Rosicrucians denied the ordinary chemical theory that the nourishment of kindled fire must of necessity be converted into vapor, declaring that the "spiritual essence" of liquid gold (gold being the metal which wastes least when heated or melted) can be made to absorb its oily humidity, thus continuously feeding its own flame. "The Hermetic gold," said Robert Fludd, "is the outflow of the sunbeam, or of light suffused invisibly into the body of the world. Light is sublimated gold, and gold is thus the deposit of light, which of itself generates."

Many Rosicrucians — such as Paracelsus, Cagliostro and the Count de St. Germain—claimed to possess the secret of prolonging Life, a possibility which no Theosophist will deny. If nature is able continually to renew her wasted energies by absorption from the source of energy, why should not man do the same? If the surface waters of certain mineral springs can restore physical vigor, is it illogical to say that if we could get the first runnings from the alembic of nature in the bowels of the earth, we might, perhaps, find that the "fountain of youth" is no fable after all.

The Rosicrucians were also known as the "Fire-Philosophers," and among all the mystics and Kabalists of the Middle Ages they alone gave out the true interpretation of the word *Fire*. As the esoteric teachings say, "Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE'." The Rosicrucians postulated one eternal, boundless and limitless Cause, which they defined as *Darkness,* the root and basis of light. Robert Fludd described it as "Divinity latent or at rest," declaring that "Darkness adopted illumination in order to make Itself visible," and that only after the active period of manifestation began did Light *and* Darkness appear.

> After the active movement from the center began, the radiation or interchange of Light and Darkness produced Spirit and Matter. And in the relative counterbalancing the diversity of things arose. From these rudiments of being the archetypal scheme arranged itself, which, though One in essence, was triple in manifestation. (Robert Fludd.)

Fire is a triple principle. Esoterically, it is also a septenary, containing a visible flame (Body), an invisible, astral fire (Soul) and

Spirit. Its four aspects are heat (life), light (mind), electricity (Kamic, or molecular powers) and the synthetic Essence, *beyond Spirit,* or the radical cause of its existence and manifestation.

Every material form, said Robert Fludd, contains an "eager fire" or "jewel of light," the development of which brings about its evolution.

> Thus all minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensitives which might (in the ages) enable them to perfect and transmute into locomotive new creatures; thus all plants pass off into more distinguished highways of independent, completer advance, allowing their original spark of light to expand and thrill with more vivid force.

The third fundamental proposition of *The Secret Doctrine* also describes all Souls as "sparks" of the Universal Over-Soul. But whereas the "spark of life" in the lower kingdoms evolves unconsciously to itself through natural impulse, the "three-fold Flame" of the human Monad may hasten its evolution through its own self-induced and self-devised efforts. As the Rosicrucians taught,

> Although the individual human monad, with spiritual self-consciousness and self-knowledge, may arrive at that state of perfection in the slow course of its evolution, extending perhaps over millions of years, nevertheless there is no necessity to wait until nature may, perhaps slowly and unaided, accomplish her object, but she may be assisted by the individual will and effort of those who know how to proceed.

The method by which this may be accomplished was outlined in the famous Rosicrucian maxim: *To know, to will, to dare and to keep silent.*

To *know* is the first step, and this knowledge includes an understanding of the laws governing the visible and invisible universe, and involves the study of the complete constitution of nature and of man. Knowledge brings power, and power—if it is to be of any practical value—must be applied. The application of knowledge requires a conscious and deliberate use of *will,* which, to be efficacious, must always work in perfect harmony with the Universal Will. The great Will of Nature works for the good of all, and the individual who would blend his own will with the Universal Will must *dare* to practice good alone. But power, once it has been acquired, may be used for either good or evil purposes. Therefore the Rosicrucians taught that power should be given only to those who have been sufficiently tested to prove that it would not be misapplied. Their fourth requirement, therefore, was to *remain silent*

about their own powers and knowledge with those with whom it was not expedient to speak.

Every candidate admitted into the Fraternity of the Rosy Cross accepted these four Rules as his standard of life, and immediately entered into a period of probationary discipline. He was told that if he fulfilled the required conditions he would find all necessary information in the "Book of Initiation." He was also promised that, when he was ready, he would find a "guide" who would instruct him in the higher degrees of Occultism.

The *Instructions* of the Rosicrucians date from the year 1675. They begin with a warning to the candidate never to use his knowledge for selfish purposes. They inform him that the Brothers of the Rosy Cross have already shown the "Way" to many peoples in many languages, and deplore the fact that their efforts have often been misunderstood and their teachings perverted. Then, in the form of an allegory, the candidate is given a description of the "Way" and is told how it may be found.

In the center of the world is a mountain, which is near and yet invisible, and in which lie the greatest treasures known to man. It is surrounded by "many fierce animals and plundering birds" which make it difficult of access and may tempt the candidate to turn back. "But have no fear," the *Instructions* counsel, "neither look ye back nor desire to return, for your guide who hath led ye thither will not suffer any harm to come to ye." In these first stages the candidate is cautioned to follow the guidance of the *Self within,* and is warned of the battle with the lower self which must be fought before victory can be attained. The lower principles are described as beasts of prey and elemental forces which will attack the soul at the *foot* of the mountain when all is still and dark. But when the night of temptation has been passed, "toward morning it will become right still and lovely, and soon ye will see the *morning star* arise and the red dawn break, and ye will perceive the great treasure."

At this stage the candidate finds himself ready for the help of a Teacher who

> . . . will be your guide, if ye desire it of him, and he will truly tell ye where our assembly is to be found, and will teach ye concerning our Order, and will accompany ye until time shall fully reveal all things.

For one hundred years after these *Instructions* were written, little is heard of Rosicrucian activities in Europe. Professor Lauteo, in his *History of the Rosicrucians,* says that they departed

for India at the beginning of the eighteenth century. But in the last quarter of that century some of their teachings were revived by Cagliostro and St. Germain who, nevertheless, remained silent concerning the esoteric side of their doctrines. In the last quarter of the nineteenth century Hargrave Jennings published his illuminating book *The Rosicrucians, their Rites and Mysteries,* but he, too, respected their secrecy and remained silent concerning those things of which he had no right to speak. With the establishment of the Theosophical Society and the appearance of the comprehensive writings of H. P. Blavatsky, all further necessity for a Rosicrucian Fraternity ceased to exist. H.P.B. preserved her own silence concerning the Rosicrucians, and wrote,

> No one could ever lay hands on the Rosicrucians, and notwithstanding the alleged discoveries of "secret chambers," *vellums* called "T," and of fossil knights with ever-burning lamps, this ancient association and its true aims are to this day a mystery. . . . the true Society remains today as it has ever been, unknown to all, especially to its cruelest enemy—the Church. (*Isis Unveiled* II, 380.)

MANASIC ASPIRATION

The intellectual power is never content nor satisfied with comprehended truth, but ever proceeds onward to truths incomprehensible. So also we see that the will which follows the apprehension is never satisfied with finite things. Therefore the essence of the soul is not related to any other end than the font of its substance and being.

Wherefore shall we follow the true morality and the right path, we shall be magnanimous despisers of those things which childish thinkers esteem, and shall become truly greater than the gods which the blind crowd adores, because we shall become true contemplators of history, which is written in ourselves, and trained executors of the divine laws, which are hidden in the center of our hearts.

This is that philosophy which opens the senses, satisfies the spirit, enlarges the intellect, and converts man to the true bliss that he can have as man subsisting in this and similar bodies; for it frees him from solicitous care for pleasures and from blind sentiments of grief. . . .

—GIORDANO BRUNO.

THE PLACE OF REASON

REASON, whether as principle, power, function, or the accruals of its presence and activity in the human being, is by very many thinkers placed first in the constitution of the mind of man. This judgment will not stand examination. In theory as in practice, reason, as employed by mankind, is always *ex post facto* as to events, one-sided in their consideration. As related to the past, it is made contingent on memory. Conjoined to the present, it is dependent on the senses. In its connection with the future, existing convictions, faith, hope, and charity or its opposite, all have not only a voice, but a constraining or impelling voice.

The admitted physical and metaphysical fact, "there are two sides to every question," can be and should be applied to the study of the nature of the reason itself. What is to be thought of the man possessed of all five of the physical senses, who elevates one of them, say sight, to primacy and papal infallibility, reducing the others to the inferior position of "younger sons"? The man who makes of reason his tutelary divinity will actually always be found, the same as other men, to "go by what he sees." So does the animal; hence the customarily unquestioned fallacy that "reason is that guiding or directing faculty of the human mind by virtue of which men are distinguished from the lower animals."

The use of the word "lower" in the preceding definition, taken from the latest edition of *Webster's New International Dictionary,* discloses the assumption that Man is but an *animal,* although *higher* than other animals. Does the conduct of mankind or of any given man, taken as an entirety, warrant the assertion that men are more dependable in judgment and action in their sphere of being than the animal in its? Do the facts at hand physically, metaphysically, historically, require the verdict that man is an animal—and nothing more, nothing else? Finally, since the "man of reason" as well as the animal actually does go by what he sees, does this fact "distinguish" the one from the other, or "identify" the two?

We use the sense of sight to check the subsidiary reports of the other senses, as do many animals. Other men and other animals rely more, or are more dependent, on hearing, on taste, on smell, but simple experience and observation will confirm without exception that these four senses are all subsidiary to the sense of touch or *immediate* contact. The others, singly or *en masse,* merely incline us to "come in touch" or to avoid this closest of sensuous con-

tacts. In other words: the other senses provide the "reason" to draw near or to depart from the object of sight, sound, smell, taste —unconsciously in the animal, consciously in the man. In the animal this motivation is complete, unquestioning *because* complete, therefore basic, fundamental. The action of the animal correlates perfectly with its perceptions. Does the conduct of man correspond in the same unvarying constant? Which of the two is an exact equation, is in stable equilibrium of perception and action?

Actually, man and animal alike exist in another world than that of the physical senses. Both are inhabitants of the world of sensation or emotion, to which the world of the senses is assuredly only contributory and ancillary. Every degree of sensuous contact, remote or immediate, is of value only as it arouses what may be called a psychic, as distinguished from its corresponding physical, sense. Men and animals alike get a "feeling" from sense-contact, whether we call it by that name or some other. Whatever the animal, the sensation induced by the physical senses at once and invariably determines conduct. This feeling, because unique, may be likened to a human jury's verdict, which is unanimous, despite variations in the evidence of the witnesses, the senses. We call the verdict, in the case of an animal, its "instinct." Shall one say that the instinct of a deer is more or less a matter of "reason," than that of a lion? What do we know, whether of the senses as such, of the psychic nature as such, or of instinct, whether in man or beast, that we are able to "reason" on anything but their manifestations, their phenomena?

The scholastic mind is par excellence one in which the faculty of reason is most highly developed, along with the purely mathematical prodigies or geniuses. The latter, given numbers or forms as merely dimensions in space, can "reason" as endlessly as infallibly, but the equations solve no problem of *Life*. The scholastic, given any *idea* soever in respect to anything, will "reason" as endlessly and infallibly as the mathematician, but the Q.E.D. of the scholastic confirms nothing but his own views, determines nothing but his own conduct. He has solved no problems of Life, but has merely met them according to *his* nature, the same as the mathematician, the "man in the street," the animal, the vegetable, the cell, the crystal, or any other subject or object in the vast arena we call Nature. Can the mathematician, the scholastic, any more than the common man or the animal, tell why he is what he is, how he has become as he is; what becomes of his "reason" when he is above or below a certain temperature variation; when he is dreaming;

when he is asleep; when he was a babe, when he grows senescent; when he was in the womb, when he will be a cadaver. All these are "stations of the cross" in human life; all are events which occur seriatim, transformations which go on in and about him, while he remains their creature—so far as he *knows*. Does his "reason" *explain* these experiences, their Laws, their Origin, their Objective?

We *know* that the senses, singly or collectively, can be and are, very often deceived. It is well known that domesticated cattle will starve rather than eat musty hay. Mix it thoroughly with beet-sugar pulp and the cows will quickly prefer the mess to any other ration. Their bodies become emaciated, their milk-flow increases, but the cow has no consciousness of the facts or of their why and wherefore. Men are deceived in the same fashion in both their psychic and their physical senses.

Animals are ceaselessly deceived, unconsciously to themselves. Men are ceaselessly *self*-deceived. This capacity for *self*-deception may be said to be, in one sense, due to the faculty of "reason," but to "see" this for oneself requires the arousal of another sense and senses than either the physical or the psychic, faculties as much superior to "reason" as this is, or should be, superior to sense and sensation and emotion, "feeling" or "instinct." We *know* that the psychic nature, once aroused, rules the outer senses and conduct. We "reason" upon the facts and their factors, but unless "reason" induces or arouses the activity of these higher senses and faculties, all our logic will not avail to transform "human nature," any more than the faculties of the animal suffice for its transformation into something higher in the scale of Life and Being.

What are those other and higher senses and faculties resident, even if dormant or only sporadically active, in man? One may reply by asking, what of the sense of Self, the sense of Justice, the sense of Absoluteness, the sense of Relativity, the sense of Progress? When these are Self-examined, as any and every man is capable of, he becomes *immediately* aware of his own Individuality as Perceiver, as Creator, as Creature, "Three in one, and one in three." To see this for oneself is to awaken the whole nature at once, is for an instant to synthesize all powers, all faculties, all senses, all experience, is to come in touch with the Spirit and the spiritual Will, omni-present but hitherto unrecognized as functioning in all and everything. The Spiritual Will becomes the SELF in man as the Knower. The identity as well as the distinctions in Nature and of natures are seen in that instant as the Buddhas and Christs, as the Masters of Wisdom see them. Remains but to be-

come and to continue a Co-worker, dealing with all forms of Life and Being according to *their* natures. Reason is then seen and used for what it is, its place in man and nature seen to be the connecting link between Spirit and Matter, between one kingdom and another, one state and another, as between actions and events, the viaduct of the three worlds, traversible upward, downward, or transversely.

How shall this become more than a vision of one's own, a Transfiguration in the sight of others? How shall it be *realized?* Let *The Voice of the Silence* answer:

> "In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being. . . . Bestride the Bird of Life, if thou would'st know. Give up thy life, if thou would'st live.

THE AWAKENING SPIRIT

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . . —H. P. BLAVATSKY, 1889

THE PHILOSOPHY OF SCIENCE

III

AT the close of the section on "Gods, Monads and Atoms" in the first volume of *The Secret Doctrine,* H. P. Blavatsky expresses the hope "that some students and theosophists, at least, will feel that there may be indeed a close relationship between materialistic Science, and Occultism, which is the complement and missing soul of the former."

Now, fifty years since the publication of that great work, at the one hundred and first meeting of the American Association for the Advancement of Science, which came to a close on Jan. 1, 1938, modern science began the search for its "missing soul." Dr. Edwin Grant Conklin, of Princeton University, in his address as retiring president of the Association, told the thousands of scientists assembled in Indianapolis that there is "no matter of greater concern to men of science and the general public than science in its relation to ethics." A resolution passed by the Council of the Association, making one of that body's objectives "an examination of the profound effects of science upon society," was described as the climax of the meeting, signifying that "the association accepted the challenge to science for moral leadership in a disordered and puzzled world."[1] The resolution also provides for cooperation with the scientific organizations of other countries in the promotion of peace and intellectual freedom.

This action constitutes a virtual revolution in scientific thinking. No longer do the advocates of scientific method claim that the abstract ideal of "truth" is unrelated to human welfare. The resolution may be regarded as a culmination of the spirit exhibited in recent years by such leaders as William McDougall and Alexis Carrel, and the now popular theme of the social responsibility of science has been taken up individually by numerous eminent men and made the subject of their public addresses. The expectation expressed by Dr. F. R. Moulton, secretary of the American Association, that the Indianapolis convention "will be remembered as the beginning of a new era in the association" assumes particular significance for theosophical students when it is realized that this step was taken at the beginning of the sixty-third year of the modern Theosophical Movement—the "grand climacteric."

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[1]F. R. Moulton, secretary of the Association, *Science,* Feb. 4, 1938.

The promise for the future has its tangible form in the address of Dr. Conklin, who chose for his subject, "Science and Ethics."[2] He reveals modern science at its best, in all the grand nobility of purpose which some of its protagonists embody. But he also brings to light—unconsciously, it seems—the inherent contradiction in a view of life which attempts to blend theories of materialistic origin with the intuitive necessity of ethics. But in his case this conflict of ideas, although a basic defect, cannot obscure the high humanitarian spirit which pervades each utterance, and in his broad discussion of the relation between science and ethics occur bright flashes of spiritual perception. Dismissing as fruitless all attempts to reconcile science with theology, he turns to "an aspect of religion with which science is vitally concerned, namely ethics," which he identifies as "the religion of science."

> Science, as we all know, is tested, verifiable organized knowledge; ethics is concerned with ideals, conduct and character. Any program looking to human welfare and betterment must include both science and ethics, and there would be great gain for the world if organized religion and organized science could cooperate more effectively in the promotion of practical ethics.

Dr. Conklin takes up the charge that the Darwinian theory of evolution has been responsible for the weakening of ethics. He argues that the struggle for existence and the survival of the fittest, the laws which formed the basis of Darwin's teaching of natural selection, must not be applied to human evolution, and he quotes a letter from Darwin to A. R. Wallace to this effect: "the struggle between races of men depends entirely on intellectual and moral qualities." He expresses the conviction that human evolution involves a three-fold progress of body, mind, and ethical sense, thus indicating a strong reminiscence of the archaic teaching of the three lines of evolution. He says:

> Those who attempt to extend the principle of natural selection into the field of intellectual, social and moral qualities should remember that the standards of fitness are wholly different in these fields. Physically the fittest is the most viable and most capable of leaving offspring; intellectually the fittest is the most rational; socially the fittest is the most ethical. To attempt to measure intellectual or social fitness by standards of physical fitness is hopelessly to confuse the whole question, for human evolution has progressed in these three distinct paths. *Man owes his unique position in nature to this three-fold evolution, and although the factors of physical, intellectual and social*

[2]Published in *Science*, Dec. 31, 1937.

> *progress are always balanced one against another, they are not mutually exclusive. All three may and do cooperate in such manner that each strengthens the other.*

These lines (our italics) are a remarkable counterpart of the statement of H.P.B., that,

> . . . there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis* [*bases*]; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. . . . Each of these three systems has its own laws. . . . Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is. (*S.D.* I, 181.)

What is lacking in Dr. Conklin's exegesis of the threefold scheme of human evolution is provided by *The Secret Doctrine,* which teaches that each of the three systems is ruled and guided by classes of intelligences—"the highest Dhyanis or 'Logoi'," in the words of H.P.B. His fundamental and insoluble difficulty—insoluble in the terms of modern scientific knowledge—is, *the attempt to account for the origin of the ethical or moral line of evolution from the data of sense perception.* Dr. Conklin is able to find analogies in the lower kingdoms which illustrate the evolution of intelligence. The affinities of the elements, the susceptibility to particular stimuli of single cells, and psychological experiments with animals are used to justify the belief that reasoning and abstract thought are an evolution of the kingdoms. He ignores the fact that man's *self-conscious* intelligence distinguishes him from all other forms of life. "It is a mistake," he says, to suppose that human intelligence and purpose, social sympthy, cooperation and ethics are not also parts of nature and the products of natural evolution."

Now what does Dr. Conklin mean by "natural evolution"? Does he think that " 'life' is the sum of its physico-chemical processes, forming a continuous interdependent series without break, and without the interference of any mysterious extraneous force"[3]—without, that is, the presence of an immaterial intelligence providing the *plan* of the organism? Does he mean by "natural," blind chance, originating with Lucretius' "fortuitous concurrence of atoms"?

Or does he have in mind the evolution taught by Giordano Bruno:

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[3]*Encyclopedia Britannica* (14th ed.), "Evolution."

> In all things, even the smallest, is an indwelling soul, which gives it power of thinking and sensation, and the desire to strive and maintain that which is most useful to it and to the whole. This all-penetrating ensouled intelligence appears in lower organisms as blind or sleeping, next showing more of its natural characteristics—as in the animal. The third step in gradation is seen in the inborn reason, manifesting itself in an organic mould. . . . The soul is in the body locally only as intrinsic form and extrinsic moulder. It is that which forms the members and shapes the material from within and from without.[4]

Would Dr. Conklin agree with J. Arthur Thomson, that, "Regarding man as a new synthesis, making all things new, we willingly admit that he did not simply carry on and raise to a higher power the kin-sympathy, let us say, of the wolf; for evolution does not proceed in this simple fashion"? Dr. Thomson put the question thus:

> What was there in the early hominoids to foster further progress in the direction of the raw materials of goodness? *An answer cannot as yet be much more than groping.*[5]

He insists, however, that this "groping" be limited to the supposition that man's ethical nature was somehow derived from "definite pre-human strands which were transformed in the new synthesis of man." Thus the familiar theory of a socially inclined, large-brained anthropoid stock, forced down from its arboreal habitat of central Asia at about the time when the Himalayas were uplifted and the great forests began to shrink, is given as the explanation of the emergence of the ancestors of the present human species. The self-preservative necessities of terrestrial existence led to the development of cooperative and social experience and, lo, ethics and morality were born! As if in apology for this utterly speculative hypothesis, Dr. Thomson warns: "Too often, in the things pertaining to man, the evolutionist relapses into creationism, trying to make faculties out of nothing; our point is that we must in our reconstruction make the most of the pre-human strands and of the cradle-influences of early experiments in society forming." To anyone but a modern scientist it should be evident that the derivation of the moral sense from the animal kingdom is itself the unpardonable sin against the scientific method: *there is no morality there,* and to avoid an extra-cosmic god Dr. Thomson has made "natural evolution" the miraculous creator of moral faculties "out of noth-

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[4]Coulson Turnbull, *Giordano Bruno* (San Diego: The Gnostic Press, 1913).
[5]*Encyc. Brit.* (14th ed.), "Evolution."

ing." There is nevertheless a hint of the lighting up of Manas in his theorizing:

> . . . in the early ages of tentative men, hominoid rather than homines, there was a re-definition and re-thrilling of the moral fibres under the influence of the new synthesis or mutation—Man. With reason and language and consciousness of history both past and possible, there must have been a re-tuning of the moral nature.

What caused this mutation Dr. Thomson neglects to say, for the excellent reason that he does not know, nor does any biologist pretend to understand the reason for mutations of any kind in man or animal. Thus the real problem of human evolution is hidden in a mere word, a name instead of an explanation. No one could criticise scientists for ignorance which is honestly acknowledged, but when that ignorance is glossed over by a passing reference to "mutations," which, in turn, are made the basis for vital judgments as to the origin and nature of the human being, and these judgments, again, are used as the primary assumptions of modern psychology and sociology—when modern, "exact" science conducts itself in this manner it betrays the high trust placed in it by humanity and makes a mockery of the avowed ideals of science itself.

About all that is known of mutations is that they involve some sort of alteration in the nucleus of the germ cell, and that these changes can be induced by the irradiations of X-rays and Ultra-Violet rays. Such changes "presumably are a result of an alteration in the physico-chemical constitution of the gene."[6] When this explanation was written it had not been experimentally established that "genes" have a "physico-chemical constitution," and today it is believed by at least one leading biologist that "there is no such thing as a gene."[7]

Yet biologists and other scientists blithely assert that man as he is at present, with all his intellectual and moral endowments, is the product of nature—a *blind, purposeless* nature—and affirm this conclusion to be "not a mere hypothesis but an established fact, if anything is a fact," in the words of Dr. Conklin. We are justified in attributing to him the belief that purposeless nature can without assistance evolve a purposeful human being by his statement:

> Thus intelligence can improve on the blind processes of nature, because it is not blind, although it is also natural. And thus intelligence has become a prime factor in evolution.

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[6]L. L. Woodruff, *Foundations of Biology* (New York: Macmillan Co., 1936).

[7]Prof. Richard Goldsmith of the University of California, quoted in New York *Times*, Dec. 5, 1937.

If he had postulated an "intelligent nature," distinguished from and genetically independent of "blind nature," we could understand this argument. But no. Exact science demands that blindness shall be the parent of sight, chaos the mother of order, intelligence the mystic secretion of meaningless brute forces. Having obtained intelligence through this scientific miracle, all things become possible:

> Will and purpose are similarly natural phenomena growing out of the use of intelligence in finding satisfaction. Will is not an uncaused cause but rather the product of all those bodily and mental processes, such as appetites, emotions, memory and intelligence, which stimulate, regulate or inhibit behavior. . . .
>
> Ability to thus control activity in response to remembered experience is what we call freedom from fixed, mechanistic action . . . men are never perfectly intelligent nor absolutely free, but the more intelligent they are the freer they are.

Having for his subject the relation between science and ethics, Dr. Conklin *had* to establish moral freedom for man in order that his address might make sense. For, as he observes, "Without such freedom there can be no responsibility, no duty, no ethics." His account of this freedom as developed by evolution is particularly interesting in that it is necessarily representative of the view held by all orthodox biologists who are not rigid determinists. Disposing of Heisenberg's principle of indeterminacy as useless in this connection because of its inapplicability to the degree of "mass" common to all organic life, he states the origin of freedom thus:

> . . . biologists generally do not admit any fundamental indeterminacy in the behavior of living beings. Novelty, creativity and freedom, wherever their origin has been traced, are found to be caused by new combinations of old factors or processes, whether these be atoms, molecules, genes, chromosomes, cells, organs, functions or even sensations, memories and ideas. By such new combinations of genes and chromosomes and environmental stimuli all the novelties of heredity and development arise. There is good evidence that even psychical properties, such as intelligence, will and consciousness, emerge in the process of development because of specific combinations of physical and psychical factors. This is, indeed, the whole philosophy of evolution, namely, that the entire universe, including man and all his faculties and activities, are the results of transformation rather than of new-formation, of emergence rather than creation *de novo.*
>
> Freedom does not mean uncaused activity; "the will is not a little deity encapsuled in the brain," but instead it is the sum of

> all those physical and psychical processes, including especially reflexes, conditionings and remembered experiences, which act as stimuli in initiating or directing behavior. The will is not undetermined, uncaused, absolutely free, but is the result of the organization and experience of the organism, and in turn it is a factor in determining behavior. Therefore, we do not need to import from sub-atomic physics the uncertain principle of uncertainty in order to explain free will. The fact that man can control to a certain extent his own acts as well as phenomena outside himself requires neither a little daemon in the electron nor a big one in the man.

Accordingly, we must conclude that "freedom" means a kind of action which is not really "free" but which only seems so because the casual chains behind such actions are so complex and interrelated as to defy mechanistic analysis. Dr. Conklin has not discussed the question at all; instead, he has hidden the real problem behind a cloud of speculation, and in order to persuade us that intelligence, will and consciousness must have arisen out of the "natural" concurrence of blind forces—the "new combinations of old factors or processes"—he makes it seem as though any alternative to this explanation implies rank superstition.

If free will has any meaning at all, it is exactly what Dr. Conklin says it is not—an *uncaused cause*. He can no more explain away the will than Newton could *explain* gravitation. In fact, the latter was far too much of a philosopher to try. But modern biologists rush in where all the sages have feared to tread. According to H. P. Blavatsky,

> Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. "The will," says Van Helmont, "is the first of all powers. . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter."

In seeing "freedom" in all natural phenomena, from atoms to ideas, Dr. Conklin senses the presence of a universal principle—the absolute Abstract Motion of the First Fundamental Proposition of the Secret Doctrine. In postulating a cause for the uncaused principle of universal motion he would define the Absolute itself. His teaching of the emergence of intelligence from blind nature is an apprehension of the intelligence of the "spiritual beings" of Van Helmont, as it is reflected in physical evolution, but the existence of the latter, because they do not materialize before his senses, he denies. Dr. Conklin should turn to the very foundations of

science and learn from Epicurus, who hated superstition as much as any modern materialist, that—

> The Gods exist, but they are not what the *hoi polloi,* the uneducated multitude, suppose them to be. He is not an atheist who denies the existence of the Gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude.

And from Aristotle, who declared that of the

> Divine Essence pervading the whole world of nature, what are styled the *Gods* are simply the first principles.

Scientists who would make contributions to ethics should study philosophy, and this is probably what many of them will do now that they have as a body committed themselves "to seek truth, not only for truth's sake but also for humanity's sake," as Dr. Conklin says. He admits that "we still know too little about human nature and the causes of social disorders." If a true scientific spirit is carried into the investigation of the latter—and he asserts that all scientists agree that " the spirit and aims and methods of science must be followed . . . if any permanent progress is achieved,"—it must be discovered, sooner or later, that *atheism,* as defined by Epicurus, is at bottom the real cause. And if they would understand human nature, they must finally adopt the psychology of the ancients—"the Science of Soul, in days of old: a Science which served as the unavoidable basis for physiology." This would mean a reversal of the most fundamental of modern beliefs, for as H.P.B. remarks in the *Glossary,* "in our modern day, it is psychology that is being based (by our *great* scientists) upon physiology."

Despite his bias of materialism, Dr. Conklin's clear perception of the vital need for a joining of the objectives of science and ethics, his sensible recognition of the limitations of present scientific knowledge, and above all, his moving appeal on behalf of humanity, are vastly encouraging to the student of Theosophy. His address constitutes an open declaration of a new *motive* for the pursuit of scientific knowledge, that of *altruism,* and this cannot help but have an enormously beneficent effect on the world of modern thought. The plane of motives is the plane of causes, and right motive, coupled with the determination *to know* which characterizes all real scientists, will surely bring about a perception of truth that heretofore has been impossible. Not all at once can such a change take place. It will be gradual, and spring not so much from logical disputation as from the rising vision of the soul which only altruism stirs into being.

"EVOLUTION," "CREATION," OR — ?

THE Jews as a religious people accepted without question the account of creation as contained in the early chapters of *Genesis*. Learned Rabbis as well as the true Prophets, Judges and Kings, strove, century after century, to raise the general level of enlightenment. From such sources originated the *Kabala,* or the "secret doctrine" among the "children of Israel."

When Christianity was born, the new religion took over the Jewish scriptures and during the early centuries added the New Testament. For fifteen centuries the European Christian world accepted the orthodox interpretation of creation in the same way and in the same sense as the Jews had done before them—without real questioning. The Kuran does not differ from the Jewish and the Christian scriptures. The same God created the "heavens" and the earth in the same miraculous fashion—by fiat, by "word of mouth." The mass of Jews, Christians, Mohammedans still adhere to the same idea of creation as prevailed thousands of years ago, with no more real questioning now than then.

Then came the Renaissance, the slow return of the ideas of the Pagan world, of the Kabala, of the Graeco-Roman philosophers, of the Arabian scientist-alchemists. Finally there was evolved or reborn the doctrine of evolution as modern science and the sophisticated intelligentsia regard the whole vast subject of cosmogenesis, anthropogenesis, and phylogeny, as well as ontogeny—subjects which even as words fall on deaf ears. Deaf ears, because they imagine that the "riddle of existence," the "mysteries of life," have been solved by our orthodox exponents of the scientific "scriptures."

Well—have they? The moment one begins to follow up the question, he soon knows that we are as much in the dark as ever—more so, perhaps. Over against all these notions of creation and evolution, theosophists have much to think about in these few words from *The Secret Doctrine* (I, 570):

> "*Nothing is created, but is only transformed.* Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already; everything on the subjective plane is an eternal IS; as everything on the objective plane is an *ever-becoming*—because transitory.

SUCCESS

JAMES J. HILL set as his original goal in life the accumulation of $100,000. He achieved his purpose at a fairly early age, going on "to conquer new worlds" until he became known as the "Empire Builder." This we may take as a concrete example of what "success" means to the average man. But many who have attained this kind of success, question, after a lifetime spent in pursuit of it, what they have actually achieved. There is no commonly agreed standard by which we may measure success. Philosophers have tried to define success, but they have been forced to conclude that here, as in so many other problems of values, the homely wisdom of the traditional proverb applies: "One man's meat is another man's poison."

The Theosophical doctrine of the divine nature in man throws an entirely different light on the nature of action. We see that all events have a dual value. The value to the personal man is not the same as the value to the Ego. Furthermore, the enduring value is invariably that to which the Ego is attracted. This is the only explanation of unselfishness, which we instinctively respect above all other qualities. The Ego knows its own, even though men formulate this recognition in utilitarian terms. The successful artist, the successful man of commerce, even the successful conqueror, does not command the innate respect of mankind nearly so much as the statesman, philosopher or teacher whose ideal expresses a value beyond any worldly achievement.

Materialists of the Marxian school argue that the discriminating power of man is the product of his economic environment. If this be true, how explain the fact that we respect unselfishness in motive and ideal, even though *we* may fail to put it into practice? No single fact, perhaps, confirms more strikingly the Theosophical proposition that "man is an animal *plus* a *living god* within his physical shell."

Man's superior sense of values is a clue to his higher nature. Materialists consistently evade this fact. They make all manner of explanations—superstitious fancies, hallucinations, repressed instincts—anything that seems to fit into the theory that consciousness is the product of form. Is it not more sensible to accept the Theosophical doctrine of the dual nature of man? Then we can regard these various "intimations of immortality" for what they are, see that they can arise in man's consciousness only as the expression of

an entity which survives the form and has a conscious existence in a world of values quite other than those of this world of sense. This entity is the reincarnating Ego who periodically enters into and informs the animal man.

> We (Theosophists) distinguish between the simple fact of self-consciousness, the simple feeling that "I am I," and the complex thought that "I am Mr. Smith" or "Mrs. Brown." Believing as we do in a series of births for the same Ego, or re-incarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself." But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the *false* (because so finite and evanescent) personality, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life. (*The Key to Theosophy,* p. 26.)

In this extract we have a primary division, in terms of self-perception, between the personality and the reincarnating Ego. We can see that the "I," unqualified by the sheathes of heredity and environment involved in "Mr. Smith," would give the word "success" a meaning fundamentally different from any "personal" achievement.

How does the Ego think when uninfluenced by the personality? H.P.B. says, "the Manasic mind illumined by the light of Buddhi . . . subjectively perceives abstractions." From the presence of this spiritual consciousness in man proceeds the ability of the reasoning human animal to deal with what we call "abstract ideas." We further observe that all of the values to which we naturally give the term "higher," deal with abstractions. Humanitarism, altruism, compassion—in fact the entire ideology of social reforms—all are based on realities unknown to the animal man. The prime mover of the lower man is egotism, for the higher man it is compassion. Theories which endeavor to minimize the importance of abstract ideas are steps toward complete materialization of thought. In the ideals provided for objective action by the abstract moral perception of the real man lies the possibility of a truly human society. To evaluate motive in terms of personal results—as do the prag-

matists—is to transform ideals into desires, and then rationalized animal consciousness rules supreme.

If we postulate that consciousness arises at birth and will be snuffed out at death with the disintegration of the form, there can be no scientific basis for ethics. Religions have served to encourage man to believe in immortality, but the analytical powers of the human mind have torn "revealed" religion to shreds. Brotherhood on the basis of an evanescent consciousness is utter foolishness. This is the reason why all social reforms based on materialistic philosophy carry within them the seeds of their own destruction. The very humanitarian ideals upon which they are based are directly at variance with the nature of the purely selfish animal man—the only man most social reformers recognize. Without comprehension of the divine nature in man, attempts at "physical" brotherhood are doomed to failure. It must be an intuition of Soul—despite its denial by their rigid materialism—that causes the Marxians to adopt an ideal of brotherhood which has no logical basis whatsoever in the life of man as they imagine him to be.

The nature of "success," then, from the egoic point of view, is never a material ideal. Dipping constantly into the stream of life, the Ego experiences series after series of events. From these it carries from life to life only the results and values in terms of self-perception. From experiences stretching over many years, man gains an enduring conception of the meaning of honesty, the meaning of sympathy—a profounder conviction of his enduring unity with all other selves.

Regarding life from the standpoint of the Ego, we see that experience is not productive of knowledge unless the results and values are assimilated by that consciousness which survives the form.

> Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. (*Key*, p. 141.)

The greatest accretion to character (which is the experience of the Ego), may result from an apparently insignificant train of events, while those experiences in which the lower man reaches his greatest heights of achievement are of no interest or value to the soul. In the storm the animal man may become human, but it is in the silence that we must look for the human to become divine.

YOUTH-COMPANIONS' FORUM

WHY *is Mr. Judge called "H.P.B.'s co-worker"? Did she not have many co-workers?*

(*a*) The inability of students to distinguish between the fact that H.P.B. and Mr. Judge were co-workers and colleagues in *presenting Theosophy* to the world, and that there are many co-workers for the *Cause of Theosophy,* will explain the failure of the Theosophical Society to serve as the vehicle through which the great work of the Thesophical Movement could be aided and furthered. H. P. Blavatsky and William Q. Judge, in their capacity of Messengers, cannot be separated; they stand or fall together. Those who belittle one will be found belittling the other. The writings of the Teachers are mutually corroborative and complementary. Studied together they embody the noblest religious ideal, the highest, all-inclusive philosophy and its most practical application. All who accept Their Message and apply and promulgate Their Teachings are co-workers for the cause of Theosophy. In this sense it can be seen that H.P.B. and W.Q.J. had many co-workers.

With regard to Mr. Judge, H.P.B. wrote in the Third Message to The American Theosophists: "Though congratulating all of you, my earnest and active co-workers for our noble cause, and especially *my dear colleague,* Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts." Again, in the last message, in 1891, she says, "I have purposely omitted any mention of *my oldest friend and fellow-worker,* W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention."

With respect to his meeting with H. P. Blavatsky in 1874, Mr. Judge wrote:

> Not as a questioner of philosophies did I come before her, not as one groping in the dark for light that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again; and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end.

Those who are trying to understand the Theosophical Movement, Theosophy, and its Messengers, might consider the possibility that the persons known to the world as H. P. Blavatsky and William Q. Judge were but the mortal garment assumed by beings of a higher order.

(*b*) There were many who gathered about H. P. Blavatsky and who did much to aid in the work, but more than this was required. To be a true co-worker necessitates knowledge of the purpose of the Teacher's Incarnation and understanding of the Plan. This means knowledge of that Plan in other lives and a realization of it again in this life. A co-worker sees the Teacher as the very heart and soul of the Movement and tries to fit himself to be a useful instrument for the further fulfillment of its purposes and needs.

Did W. Q. Judge do this? Who was it that, on meeting H.P.B., looked into her eyes and recognized her as a Teacher and brother worker? It was, he said, just as if they had parted the night before; and now they were again together to take up the work where they left off. Who defended H.P.B. when others slandered? Who saw the plan and continued along the same lines after she had departed from the scene, who understood her teachings and studied to make himself fit for the task of teaching others? Who was it that *recognized* H.P.B., her purpose for being here, and what she was endeavoring to do? To all these questions the answer is, W. Q. Judge. He was all these things and many more. His was a constant devotion and loyalty to Masters and their work.

If there is intelligence in the lower kingdoms, then why does Theosophy say that insects and animals do not protect themselves by imitating their surroundings? Is this not a manifestation of intelligence?

If animals could consciously imitate their surroundings for the purpose of disguising their appearance and hiding from their enemies, they would not be animals but *thinkers*. Sailors disguise their ships in time of war so that they may escape the guns of the enemy, but they are able to do this because they know several things which an animal does not. They know their own appearance and the appearance of their surroundings, and how to blend the two appearances by camouflage. They know also what the enemy will think he sees, and how he will react to what he thinks he sees. An animal does not know how he looks. He is ignorant of his own appearance in contrast to other appearances. When he becomes green like the leaf on which he rests, or mottled like the ground, he does not

consciously copy the leaf or the color of the ground. Very often, naturalists tell us, animals only make themselves more conspicuous by copying their immediate surroundings. The animal has no power to consider different sets of possible results, under conditions which may or may not prevail. It can not analyze why or how it does things.

But in the insect world we find such marvelously accurate copies of twigs, moss, bark and flowers, that we naturally wonder how this comes about. It should be a reminder to us that imitation is the law of progress in the lower kingdoms. But the intelligence which copies the patterns that we see in the insect world is an invisible intelligence *outside* the insect. The elementals or nature forces are not self-conscious, but they are highly specialized workers and they can copy with minute accuracy the larger originals which they find in the astral light.

The power and responsibility of *origination* is not an endowment of the lower kingdoms of nature. Only man can consciously take a pattern or appearance and adapt it to a different use. This is creative work.

If one of the objects of man's evolution is to raise the matter of the lower kingdoms to conscious godhood, will the number of self-conscious Egos be increased at the end of this period of evolution? If so, by how many?

If the questioner thinks that self-conscious Egos are created out of the matter of the lower kingdoms—that we were once minerals which gradually developed into self-conscious individuals, he has obtained an entirely wrong idea of man and of evolution. H.P.B. says that the Ego starts with divine consciousness. Here is the point at which the student must begin if he is not to be confused by what seem contradictory statements. If we hold to this conception of the Ego, and the teaching that the soul grows in power from age to age by the absorption and spiritualization of the lower life of the universe, then it is less difficult to understand the Theosophic teaching of evolution.

But if one approaches the problem from the point of view of form—if he tries to follow the atom of clay up to the conscious manhood of a von Humboldt—he pursues the path which the materialists of all ages have followed, ending in ignorance and delusion. The Ego is a universal being who has brought to a focus the lives of lower kingdoms for the purpose of raising them up. He spiritualizes and absorbs them. Life in its subhuman stage now forms his physical body, his astral body and his lower mind powers. His

own progress proceeds with the spiritualization and absorption of this lower life. How does he raise matter to godhood? Not by creating a number of separate, individual entities out of it, but by letting the light of the higher divine man shine down into his lower nature where he has brought the universal principles to a focus with this end in view.

This question really deals with the "statistics" of the Monadic Host. We have the statement of H.P.B. that "There must be a limited number of Monads evolving and growing more and more perfect through their assimilation of many personalities, in every new Manvantara," as the general teaching, but she makes it quite clear that "figures belonging to the Occult calculations cannot be given." (*S.D.* I, 170-1.) These ideas are repeated by Mr. Judge in *The Ocean of Theosophy,* in chapters III and IX. The questioner might consider also the discussion of the lighting up of Manas given in chapter VII of the *Ocean,* where the symbol of one candle lighting many is employed. Then there is a suggestive quotation from H.P.B. on page 385 of *The Friendly Philosopher,* with which might be correlated the paragraph about "Mind" on page 38 of the first volume of *The Secret Doctrine.* These may give an inkling of the real problem behind the mere "arithmetical" difficulties of the questioner. But what is most important is that we realize that such a question supposes it possible to give finite description to that which *"is not of this world or plane."*

THE WISE MAN

Silence is absolutely necessary to the wise man. Great speeches, elaborate discourses, pieces of eloquence, ought to be a language unknown to him; his actions ought to be his language. As for me, I would never speak more. Heaven speaks, but what language does it use to preach to men? That there is a sovereign principle from which all things depend; a sovereign principle which makes them to act and move. Its motion is its language; it reduces the seasons to their time—it agitates nature—it makes it produce. This silence is eloquent.

—CONFUCIUS.

ANIMAL SUFFERING

QUESTION: If this universe and all beings in it are governed by the law of Karma or justice, what have the animals done to deserve the suffering caused by man?

Answer: The doctrines of Theosophy indicate a much wider gulf between the animal kingdom and the physically related kingdom of man than materialistic science is able to see. Man is a self-conscious, responsible entity or soul; his physical frame serves as the focus for the three higher principles, Spirit, Soul and Mind, which, as the Reincarnating Ego, progresses by self-induced and self-devised efforts. The animal, on the other hand, is an expression of a type of consciousness common to all creatures belonging to its species. There is no evidence that the animal "reasons" or knows it is an animal, or possesses memory or imagination in the human sense. The animal lives entirely in the present; its intelligence is "elemental" or instinctive, plus the memory of past experiences ingrained in the lives of its body.

The animal does not suffer except through its nervous system. A cut or a blow upsets the harmony of the organism, and the psycho-physical reaction to this experience we call "suffering," giving a *human* meaning to the term. Man, however, has the power to rise above his pain by an act of will, which can regulate all mental states. This is not possible for the animal.

Human suffering is distinguished by the addition of other factors than the mere bodily sensation of pain. We have a perception of time which recognizes both past and future, calling forth memories of other suffering and morbidly anticipating future anguish. We can speak of and fear suffering. Human beings, through memory and imagination, experience suffering apart from objective experience.

Karma as *moral* law applies only to self-conscious entities. Animals may be the agents of the law of moral retribution, but they cannot experience it as we do. Therefore animals are not dealt with unfairly by Karma; they are not "dealt with" by this kind of Karma at all. Yet the animal is not exempt from law. What, then, is the real nature of the animal?

The animal kingdom, as in all stages below man, is acted through and upon by human beings. The self-conscious man affects by his thought as well as by his action the whole of the animal kingdom.

The secret of the all-powerful influence of man upon the lower kingdoms is found in their origin, as explained by H. P. Blavatsky:

> . . . the Zohar, repeating the archaic teaching, distinctly says that "the *real* man is the Soul, and his material frame no part of him" . . . man became the living and animal UNIT, from which the "cast-off clothes" determined the shape of every life and animal in this Round.
>
> Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. (*S.D.* II, 290.)

If animals are indeed the Karmic progeny of man, and if real suffering is moral and mental as well as physical, it is man himself who suffers by selfish ill treatment and exploitation of the lower kingdoms. The animal "suffers" as its progress is checked by the ignorance of the human beings who fail to recognize that the animal kingdom is an objective representation of their own lower nature—separate only in time. A race of perfected men who had become "beneficent forces in nature" would make the kingdom of animals unnecessary. Before the work of our present evolution is complete we shall be compelled to expiate every agony, every twinge of pain which we have caused our younger brothers, the animals. Only thus can the heresy of separateness which made possible the crimes of man against nature be overcome, and the lives of the kingdom be raised up and assimilated to a higher, a divine, basis of action.

Protests against animal suffering seldom consider the direct effect of every human thought upon all kingdoms—that such thoughts can impel the intelligence of these forms to higher reaches of evolution, or become agents of their retardation. When man turns his attention to a study of his own complex nature, based on the principles of the unity of all life, the universal law of responsibility, and an all-embracing evolution which is the harmonious co-operation from the lowest kingdom to the highest, then will the blind practices of animal cruelty and vivisection cease, and not before.

SLEEP AND DEATH

O thou that sleepest, what is sleep? Sleep is an image of death. Oh, why not let your work be such that after death you become an image of immortality; as in life you become when sleeping like unto the hapless dead. —LEONARDO DA VINCI.

BEFORE BIRTH AND AFTER DEATH

WHAT mankind regards as an insoluble mystery—the nature of life after physical death, the occultist knows to relate to states and conditions of consciousness beyond the range of the ordinary perceptions of the waking mind. In this light we may understand Krishna's statement in the second chapter of *The Bhagavad-Gita:* "The antenatal state of beings is unknown; the middle state is evident; and their state after death is not to be discovered." It is reasonable to infer that definite knowledge of post-mortem, if not of antenatal, existence was imparted to the world at the time this divine dialogue occurred—some five thousand years ago—just as in this era it forms part of the present-day Message of Theosophy. Such ideas as the Christian conceptions of heaven, hell and purgatory, which are present in some form in all religions, are the confused echoes of what was and is the true teaching on these subjects. With the rise of sacerdotalism, the knowledge was lost.

So great is the danger of profanation of the doctrines of the Wisdom-Religion that one of the cardinal rules of the Teachers is to present only so much at any time as is *safe* to impart; in fact, They have never taught any doctrine without first laying the proper foundation. That foundation is always an ethical one, and for those who possess the appropriate intellectual capacity, it is also scientific and philosophical. At the very outset Krishna directs Arjuna's attention to "The Lord in the body" and emphasizes repeatedly that without Its realization there can be no true knowledge. The life in the body is merely a passing incident, assuming importance only when understood in its relation to the life of the immortal Soul. Mankind has ever been prone to interpret the teachings pertaining to the real Life of the Soul from the point of view of its incidental life and expression in and through a form of flesh and blood. The prevailing ideas held in sectarian and spiritualistic circles regarding life after death are examples of the dragging of the Spiritual through the mire of the terrestrial and the psychic. The present earth life—a mere scene—is taken for the entire drama of manvantaric cycle of the Soul. The existence after death becomes merely this scene glorified.

A clear comprehension of the nature and significance of post-mortem existence cannot be attained unless one first understands the difference between the Immortal Individuality and the mortal

personality. Such comprehension calls for the exercise of the metaphysical faculties of the mind; otherwise the difference becomes one of mere words rather than ideas. If the sages were chary about giving out this and other teachings, it was because they knew that to the masses the distinction between the Noetic and the Psychic would be one of words and not of ideas, degenerating in time into hardened dogmas. This is why Buddha refused to answer the question of the wandering monk, Vacchagotta. (See *The Key to Theosophy*, p. 81 fn.)

The intellectualist, whether avowed materialist or sectarian, confines his consciousness to the "Hall of Ignorance—the phenomenal world of senses and of terrestrial consciousness—only"; while the spiritualist, in addition, flounders about in the "Hall of Learning." The latter is described as

> The astral region, the psychic world of supersensuous perception and of deceptive sights—the world of mediums. It is the great "Astral Serpent" of Eliphas Lévi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion.*

The mysteries of life and death can never be penetrated in either of these two Halls. In the pursuit of purely mundane problems of knowledge, wrong method results in mere failure to arrive at the truth, but in dealing with the forces of the occult cosmos and the inner nature of man, wrong methods are fraught with the most serious and far-reaching consequences. This the scientific experimenter and the psychic dabbler fail to understand, and it accounts for the reticence on the part of the Custodians of the Wisdom-Religion in giving out their knowledge to the world. It is better for one to confine himself to this material plane where he has learned to walk with some degree of security than to concern himself with the hidden knowledge which necessitates a parallel *inner* development.

Such inner development can be acquired only in the third, the Hall of Wisdom, "wherein all shadows are unknown, and where the light of truth shines with unfading glory." The next precept in *The Voice of the Silence* gives the method and the necessary conditions:

> That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one.

Once the student realizes that the "uncreate" is the SELF OF ALL, he is ready to apply the Universal Law and Process of evolution to himself. He then sees the teachings on the after-death states in a new light, and, applying the law of analogy and correspondence, he acquires an insight into the antenatal states.

The Universal process of evolution is personified by the Hindu *Trimurti,* Brahma, Vishnu and Siva, or the threefold process of creation, preservation, and destruction, the last having a regenerative aspect as well. Although these processes go on simultaneously and interblend at every point, during a particular period one or the other predominates. Krishna's statement that the antenatal state of beings is unknown, the middle state evident and the state after death not to be discovered, divides the reincarnation cycle into three periods which correspond with the threefold process of evolution. The antenatal state may be considered as corresponding with Brahma, the Creator, for during this period the Ego gathers together its atomic lives and skandhas as it descends from plane to plane, building its sheaths for the forthcoming birth on this plane. The middle state which is "evident" would correspond with Vishnu, the Preserver, for the Ego is now invested with all his principles, which subsist as a coherent entity during the period of earth life. The state after death is dominated by Siva, the Destroyer. The time from the moment of physical death to the moment the Ego awakens from his Devachanic dream is really a period of destruction. We easily recognize this process on this and the Kamalokic planes where the lower mortal envelopes are disintegrated, but we are not accustomed to think of Devachan in this light. In Devachan, however, the past personality is finally dissolved, there finally remaining nothing but the spiritual essence and value of the life just lived. During the long period of the dissolution of the personality, Siva, as regenerator, is also at work—the Ego extracts strength and wisdom from its long meditation on the better events and aspirations of its last incarnation.

This threefold process is governed by the One Law of spiritual progress—the Law of Karma or Universal Harmony. This is the inherent Law of Spirit. On the Egoic plane we have direct perception of this Law and the Will to apply it. Taking one's evolution into one's own hands means the conscious application of the triune process of spiritual growth *while in the physical body.* Because of man's identification of himself with the personality, it takes an average of fifteen centuries of Devachanic existence to overcome this delusion. This period may be considerably shortened, if not

entirely eliminated, by destroying the personal idea here on earth, as we are admonished to do in the devotional books. When we ourselves carry on Siva's task, the pain of the destructive aspect is more than compensated by the bliss of regeneration. "Give up thy life, if thou wouldst live," means the giving up the life of physical *personality* if one would live in spirit. This injunction formulates the only method by which we may become aware that the Ego's passage through matter, time and space is but the journey from one eternity to another.

THE "ELEMENTS"

When the Occultist speaks of "Elements," and of human Beings who lived during those geological ages, the duration of which it is found as impossible to determine, according to the opinion of one of the best English geologists, as the nature of matter, it is because he knows what he is talking about. When he says "Man" and Elements, he neither means "man" in his present physiological and anthropological form, nor the elemental atoms, those hypothetical conceptions, the entitative abstractions of matter in its highly attenuated state, as existing at present in scientific minds; nor, again, the compound Elements of antiquity. In Occultism the word *Element* means "rudiment" in every case. When we say "Elementary Man," we mean either the proëmial, incipient sketch of man, in its unfinished and undeveloped condition, hence in that form which now lies latent in physical man during his life-time, and takes shape only occasionally and under certain conditions; or that form which for a time survives the material body, and which is better known as an "Elementary." With regard to "Element," when the term is used metaphysically, it means, in distinction to the mortal, the incipient *divine* man; and, in its physical usage, inchoate matter in its first undifferentiated condition, or in the *laya* state, which is the eternal and the *normal* condition of substance, differentiating only periodically, and is during that differentiation in an *abnormal* state —in other words, a transitory illusion of the senses.

—H. P. BLAVATSKY.

ON THE LOOKOUT

Last of the Atlanteans

According to Dr. Roy Chapman Andrews, director of the American Museum of Natural History, "there exists in Central Asia, in southwestern China, north of Tibet, a perfect paradise for the explorer, a veritable empire occupied by a handsome, tall, stalwart, proud race which probably bear the same relation to the Chinese as the American Indians bear to the white man. The animals, the birds, the geology of the area are entirely unknown." (New York *Herald-Tribune,* March 20.) This area is known as Amne Machin. As the press account relates:

> It contains what amounts to a race of living human fossils, described by Dr. Andrews as a magnificent type of individual. They are handsome men, intelligent, excellent fighters and as independent as eagles.
>
> Amne Machin is a section in China that corresponds to the American Southwest. It is a territory about 500 miles long and wide in the Sze Shwan Province of China into which even the Chinese may not enter. It is inhabited by two groups, the Lalos and the Miaos (the latter pronounced as in a cat's conversation). These are the magnificent people to whom Dr. Andrews referred.

Chinese "Newcomers" to China

> The civilization of the Chinese is more ancient than that of any of the European civilizations, yet, according to Dr. Andrews' belief, the Chinese are newcomers in China compared with the Lalos and Miaos. The Lalos apparently were the natives of China when the Chinese arrived from some unknown point. Swept ever inland by the oncoming hordes of Chinese, the Lalos were finally able to make a stand in their present mountainous region. The Lalos offer, therefore, an unparalleled opportunity to study what may be the survivor of the Peking man who lived 1,000,000 years ago in China, and the predecessor of the very ancient Chinese. There is enough work among the Lalos to keep a number of anthropologists busy for a lifetime or two, to say nothing of specialists in other sciences, Dr. Andrews says.
>
> Beyond Amne Machin lies Tibet, about which almost nothing is known. The City of Lhassa, a short distance from the southern or Indian border, has been visited, but the remainder is a vast stretch of terra incognita.

A MASTER ON THE "LOLOS"

These statements are interesting verification of the Theosophical teachings about the inland Chinese. The origin of the "Lalos" (or "Lolos") is given in *The Secret Doctrine* (II, 280 fn.), where an Adept Teacher of Mr. A. P. Sinnett is quoted as explaining that "the Chinese—I speak of the inland, the true Chinaman, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race—reached their highest civilization when the Fifth had hardly appeared in Asia." H.P.B. comments:

> And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archaeologists only have been able to procure such priceless works.

LOWEST OF THE "HOMINIDS"

It is extremely doubtful that anthropologists will be able to establish any connection between the so-called "Peking man" and the Lolos. Dr. Franz Weidenreich, visiting Professor of Anatomy at Peiping Union Medical College, regards the Peking remains as "much more ape-like in appearance than any of the known Neanderthal skulls." (New York *Times,* Dec. 13, 1937). In his view, the Peking man "occupies the lowest place in the order of all hominids in regard to those pecularities which determine its position in the line of evolution." Manifestly, the Lolos could not have sprung from such ape-like ancestors, doubtless members of one of the many intermediate species between man and animal which resulted from the Atlantean sin. The last remnants of these "dark breeds" are the Veddahs, the Bushmen, and, lowest of all, the present anthropoid apes.

DARWINIAN DELUSION

Despite all evidence to the contrary, many modern anthropologists still cling to the Darwinian theory, called by H.P.B. "the incubus of the ethnologist." Its persistence, she explains, is a result of "the strange delusion that—as a scientist of repute puts it—'All hypotheses and theories with respect to the rise of man can be

reduced to *two* (the Evolutionist and the Biblical exoteric account). . . . There is no other hypothesis conceivable . . .'!" (*S.D.* II, 689.) The remains of prehistoric animal-like races which are found in so many parts of the earth tend to strengthen belief in the ape-origin theory, and the results of their discovery are, to the theosophist, tragic evidence of the psychological as well as physical Karma flowing from the human errors of long ago. The Theosophical theory of anthropology is stated succinctly:

Origin of "Ape-Men"

> Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man"—the Dhyan Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can,* and, as the Occult Sciences teach, *do,* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period. (*S.D.* II, 683.)

Theosophy explains that the anthropoid apes are "not the product of natural evolution but an *accident,* a cross-breed between an animal being, or form, and man":

> The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the "human stage" before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. (*S.D.* II, 262.)

"Retrograde Humans"

Even this profoundly occult tenet is not without scientific substantiation. In *Animal Treasure,* by Ivan T. Sanderson, we find the following:

> The people of Assumbo believe gorillas to be another race of man, and not animal at all. As these Africans probably see more

gorillas and know more of their habits than does any other group of human beings in the world, I think their opinions should at least be listened to. I myself as a zoologist, a naturalist, and an ordinary sane person, am in absolute agreement with the Assumbos.

We spent much time later trying to photograph the gorillas. Seeing these creatures in life, listening to their calls and talk, and examining them both alive and dead alongside chimpanzees and men, I can only regard them as a retrograde form of human, or at least, subhuman life. They not only have hands, faces, and to a certain extent, feet like our own, but they use them exactly as we do. They have constructive ability, shown in building sleeping platforms, using sticks, and sorting out objects, that is on a par with that of some adult humans. They tie knots in creepers to hold down saplings in their construction. Their speech contains as many different sounds and types of sounds as any human language. Furthermore, they bear strong family likenesses and equally well-marked interfamily differences. The natives of these mountains know all the families by sight.

THE FUTURE OF THE ANTHROPOIDS

A writer in *Science* (July 2, 1937) has pointed out that "no one has ever been able to teach an ape to speak despite the fact that the chimpanzee appears to be endowed with all the necessary vocal apparatus and perhaps with sufficient intelligence to make speech a possibility for him." Although Mr. Sanderson observes that gorillas are capable of many animal sounds, the apes are, as said in *The Secret Doctrine,*

> . . . truly "speechless men," and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. What their form will be is of secondary consideration. The form means nothing. Species and genera of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in the latter. In the Sixth Root-Race the fossils of the Orang, the Gorilla and the Chimpanzee will be those of extinct quadrumanous mammals; and new forms — though fewer and ever wider apart as ages pass on and the close of the Manvantara approaches—will develop from the "cast off" types of the human races as they revert once again to astral, out of the mire of physical, life. There were none before man, and

they will be extinct before the Seventh Race develops. Karma will lead on the monads of the unprogressed men of our race and lodge them in the newly evolved human frames of the thus physiologically regenerated baboon. (*S.D.* II, 262.)

Light From the Past

A reviewer in the New York *Times* (Jan. 30) writes understandingly of a recent rendering of *The Ten Principal Upanishads* by Shree Purohit Swami and W. B. Yeats:

> The Upanishads have had strong survival value because they speak almost entirely of spiritual truth, little of specific morality, which is always relative and hence changeful. Moral ends are sung, the means left to the individual. Twenty-five hundred years of change, differences in Oriental and Occidental custom have affected them little. Where could you find a nobler definition of education than this:
>
> "What is education? The teacher on one side, pupil on the other side, knowledge between, discourse joining them."
>
> Any more finely simple classification of all the living than this:
>
> "There are three classes of creatures: the egg-born, the womb-born, the soil-born."
>
> Any more imaginative conception of rivers than this:
>
> "My son! Rivers, flowing east and west, rise from the sea, return to the sea, become the sea itself, forget their identities."
>
> Any metaphor more powerful than this to stir belief in the immortality of Spirit:
>
> "Then Yadnyawalkya questioned them: "Man is like a big tree; his hairs are leaves, his skin bark; blood can ooze from a wound like sap from a tree; there is flesh in man, wood in the tree; his muscles are like its fibers, his bones like hard wood, his marrow like its pitch.
>
> " 'The tree when felled grows up again from its root, from what root does man grow when cut down by death?' "

It is cheering to find the religious philosophy of ancient India regarded upon its own merits, and not as a foil for the greater glorification of Christianity. Unbiased presentation to western minds of the Upanishads and other great scriptures of the East will sooner or later awake the realization that these doctrines are free of the blighting dogmas which make Christian theology so hateful to the scientific spirit. On the other hand, it will be realized that their sheer simplicity and obvious moral verity are precisely what is needed to ensoul modern thought.

A Psychic Dream

Another work in which Mr. Yeats was also "collaborator" is not so fortunate. His latest book, *A Vision,* is the report of "spirit" communications received through his wife, Georgie, who is a medium. According to the New York *Times* (March 13), this book now offered to the public was privately published in a limited edition in 1925. The present edition is revised and rewritten. The *Times* reviewer, Horace Reynolds, remarks:

> . . . the spirits have come and spoken, and he has simply acted as their secretary, writing down what they told him to write. This is, for the most part, recorded vision and revelation, and who are we to judge it? We are compelled to pass the buck to posterity and that we do, gladly.

The content of *A Vision* is described as a system of enormous complexity and range, including various kinds of "incarnations" and a symbolical interpretation of history. Mr. Reynolds offers his guess "that this elaborate system sprang not so much from vision as from Yeats' will to believe plus his wife's telepathic power to read her husband's mind," an explanation which is probably as close to the truth as any that might be suggested. It is to be regretted that Yeats' early associations with the Theosophical Movement may contribute to the erroneous opinion that Theosophy and Spiritualism are virtually the same thing. Students know that, in the words of one of the Teachers, "a great shadow follows all innovations in the life of humanity," and the pall of psychism is indeed the shadow which in the last century forecast and in the present follows the psychological philosophy of H.P.B.

Delinquency and Education

Educators are beginning to face squarely the problem of juvenile delinquency. Confronted with conditions such as the fact that more than half of all criminal convictions during 1937 in the Borough of Brooklyn, New York, involved youths under 25 years of age, a joint committee of the New York Board of Education and Board of Superintendents has for nearly two years been studying the various phases of delinquency and maladjustments, and now proposes forty-five reforms in educational method and procedure. (New York *Times,* Jan. 26.) Among them are "the abandonment of regents examinations, creation of smaller schools and classes, assignment of quota teachers for remedial instruction, group psychological tests for entering children and visits by teachers and principles to the homes of pupils." It may be hoped that this

program, if adopted, will lead to a perception by educators of the origins of delinquency. A more intimate knowledge of conditions in the home should bring educators to a realization of the necessity of training in character as the primary objective of education, and this, in turn, to a real search for effective guiding principles in such a program. This would lead them to discover that intelligent moral education is impossible without a rational basis for the existence of Soul. This religion has failed to provide, while science continues to issue ukases against immortality.

Soul Eludes Surgeon

At the Indian Science Congress at Madras, Prof. F. A. E. Crew of Edinburgh University reported that brain surgery does not support the theory that the "Soul" leaves the body at the moment of death. (New York *Times,* Jan. 10.) He says:

> As the brain is destroyed area by area by the growth of a tumor or by a surgeon's knife, the personality progressively fades out until the individual is left with little sign of consciousness, though he may be still alive.
>
> If there is a soul it can be detached from the individual little by little, and all that is specifically human can be lost long before death.

Prof. Crew tempers his scepticism by admitting that postulated immortality "can provide a conception of death full of nobility and beauty"—a sentiment consistent with the modern intellectual tradition which attempts to undermine the validity of all ideas of Spirit and Soul by suggesting that they have poetic and "decorative" value. Just why this scientist believes that the Soul—*meta*physical by definition—should reveal itself in brain dissection, remains unexplained. We may be grateful that the laws of nature make the subtler vehicles of the Soul invulnerable to the surgeon's knife. The propensity to dissect among the medical fraternity would probably find little restraint in "cutting up" a "Soul," could one be found on the physical plane. It may be suggested that the gradual departure of the soul from the body, as speculated about by Prof. Crew, is precisely what happens in the case of most vivisectionists.

Neurological Note

Neurologists, however, although unbelievers in soul, are not prevented by the limitations of their field from manipulating the human *psyche.* According to Dr. Foster Kennedy of the Cornell Medical College and Head of the Neurological Service at Bellevue Hospital, neurologists have

> . . . pretty well determined that the hypothalamus, a portion of the mid-brain, controls the moods of human beings. Given a period of peace in which to conduct their researches, they will find out how to "pull the switch" that operates the emotions.

He warns his colleagues that when that day comes it "will be a dangerous one for the human race." Hypnotists and other practitioners of modern sorcery should heed his not altogether ridiculous prediction:

> Some day the governments of the earth will appoint a switching day. Switching booths will dot the land, and all mankind will come to be switched to heaven. One man in every community, with his thumb in his mouth and doubt in his heart, will remain behind, and in six months these doubting Thomases will be lords of the earth. In a little while they will find that there is no world worth being lord of, and they will begin to strive to return the world they knew before, a world of toil, and conflict, of happiness and unhappiness. When they succeed in bringing back their old world, the lords of the earth will then load all the doctors in the world in scows, tow them out to mid-Atlantic, and dump them in the ocean.

DRUID DOCTRINES

Curious comparisons between Druidical customs and oriental ideas are drawn by André Maurois in *The Miracle of England,* published last year. He writes:

> The most highly honored class was the priestly one of the Druids, who approximate most closely to the Brahmans of India or the Persian Magi. The hunger strike, a device which reappeared in Ireland in modern times, recalls the *dharna* of the Hindus, where the Brahman fasts at his adversary's door until he has obtained his desire: there is a mental affinity between a Gandhi and a MacSweeney. In Caesar's time the most famous Druids were those of Britain, who forgathered every year at a central point, possibly Stonehenge, although their holy of holies was the island of Mona (Angelsey). It was to Britain that the Druids of the Belgians or Gauls went to seek fuller knowledge of the doctrine, and there they learned numerous verses in which the sacred precepts were embodied. Only one of these sentences, preserved by Diogenes Laertius, has survived: "Worship the gods, do no mean deed, act with courage" —more or less the Kipling creed. The Druids taught "that death was only a change of scene, and that life is continued with its forms and possessions in the World of the Dead, which consists of a great store of souls awaiting disposal. . . .

> This population of souls does not seem to have been confined to the human race, and they apparently believed in the transmigration of souls," which is another feature in common with the East. (p. 12.)

The Explanation

The common source of druidical and brahmanical knowledge is shown by H. B. Blavatsky in *The Secret Doctrine* (II, 756):

> The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God,* and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the "mighty Serpent," the emblem of the eternal deity Time (the Hindu Kala). Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of *"Indian Antiquities"* finds much affinity between the Druids and the Brahmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; others will see an identity between them and the Orphic priesthood of Thrace; simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

The Truth About "Transmigration"

In *Isis Unveiled* (II, 290), H. P. B. speaks of the Buddhist missionaries who penetrated as far west as Ireland. A reference to Buddhist visitors to Ireland appears also in Mr. Judge's article, "The Persian Students' Doctrine," reprinted in Theosophy, II, at page 375. Here the real meaning behind the false idea of transmigration of human souls into animal bodies is made clear by means of a vision seen by the character who relates the tale:

> . . . as I resolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal

atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

MAN—ALEMBIC OF NATURE

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. . . . "Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

RUSSIA'S WAR ON "GOD"

Whether or not man possesses what has been called a "religious instinct" is frequently a subject for psychological debate. Students have watched the practical working out of Marxist theory in Russia as having an evidential bearing on this problem, hoping that some definite conclusion might be reached. The *Bezbojniks,* Russia's League of the Militant Godless (sometimes rendered the "Union of Militant Atheists"), have for many years made an organized attack on every form of religion in the Soviet nation. Atheist "missionaries" have been sent throughout the country, anti-religious museums established, and millions of "anti-god" books and pamphlets distributed among people. But, as in all movements with solely destructive purposes, the ardor of the Bezbojniks waned with the years. From 1933 to 1935 the membership fell from 5,000,000 to 2,000,000. Subsidies were withdrawn from their

training schools in atheistic doctrine and it became apparent that the Soviet officials believed Christianity, Islam and Judaism doomed to be forgotten by all except the elderly peasants who would in time die off.

Religious Revival

Early in 1937, however, strenuous efforts were made to revive the declining energies of the Bezbojniks. In February the press announced that strange Christian sects were masquerading as political clubs, that priests were posing as Reds to attract the young and were teaching that Jesus was a proletarian who anticipated Communism. Whether or not these accusations were mere Government propaganda it would be difficult to say, but there is little doubt that some sort of religious revival occurred spontaneously. A new vigor was infused into the "anti-god" movement, priestcraft was denounced and Christianity and Communism were declared to be incompatible.

Komsomol Program

In continuance of this program, "ten commandments" were recently issued by the Communist Youth Headquarters for the guidance of its members:

1. Never forget that the clergy is a declared enemy of the State and of Communism.
2. Try to convert your friends to Communism. Do not forget that Stalin, who gave to the Russian people its new constitution, is the leader of the anti-gods not only in the Soviet Union but throughout the world.
3. Try to persuade, but do not force, your friends to stop going to church.
4. Watch out for spies; denounce sabotage.
5. Spread atheistic literature among the people.
6. Every good Komsomol is also a militant atheist. He must know how to shoot and be expert in military discipline.
7. Work eagerly to prevent any religious element you may notice from influencing your neighbors.
8. Every atheist must be a good Tchekist. Watching the security of the State is the duty of every anti-god.
9. Support the atheist movement by financial gifts that will especially aid the propaganda of foreign organizations, obliged through circumstances to work in secret.
10. If you are not a convinced atheist you will not be a good Communist and a faithful citizen of the Soviet State.

Atheism is permanently linked with Communism and the two ideals are the basis of Soviet power in Communist Russia.

SOUL REGIMENTATION?

Article 124 of the new Soviet Constitution makes the following provision:

> In order to ensure to citizens freedom of conscience, the church in the U. S. S. R. is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda are recognized for all citizens.

While ostensibly not connected with the government, such organizations as the Bezbojniks and the Komsomol (Communist Youth) are certainly inspired and guided by Communist Party policies, so that they amount in fact to government functions, thus violating the spirit if not the letter of the Constitution. The endeavor to replace the sacerdotalism of Christianity by a brand of political sacerdotalism can hardly be regarded as working toward true freedom of conscience.

It may be wondered how long it will take the Russian leaders to perceive that it is impossible to pursuade 170,000,000 human beings to adopt the twisted materialistic outlook of Marxism. Soul knowledge will out, and one day will demand for the Russian people true freedom of the spirit. Slowly must come the realization that economic freedom such as the great socialist reformers of this and the last century strove for can never be won until the *whole man* is free. A cramped physical life produces a physical revolution, and the spirit in man will just as surely burst the intellectual confines which deny it life.

POLITICAL DOGMAS

No purely *human* philosophy or political panacea is infallible. We should long since have learned this lesson from history. Yet sacerdotalism, losing its effectiveness in religion, is reborn wherever there exist the human weaknesses which tolerate and feed the virus of blind belief. Following are "the thirteen commandments" to members of the Nazi Party in Germany, published in the National Socialist Year Book for 1938 (New York *Times,* Jan. 10):

1. The Fuehrer is always right.
2. Never violate discipline.
3. Do not waste your time in chatter and self-complacent criticism; and lend a hand in work.
4. Be proud but not arrogant.

5. Let the party program be your dogma; it demands your utmost devotion to the [National Socialist] movement.

6. You are the representative of the party. Act and behave yourself accordingly.

7. Let loyalty and unselfishness be your command.

8. Practice true comradeship—then you are a true Socialist.

9. Treat your racial comrades as you wish to be treated.

10. In struggle be enduring and silent.

11. Courage is not rowdyism.

12. Right is whatever profits the [National Socialist] movement and therewith Germany—that is your people.

13. Act according to these commandments and you will be the true fighter of your Fuehrer.

A Leading Question

Shock, horror, and bitter condemnation are the usual sentiments expressed by modern liberalism when confronted with such sociological phenomena as are taking place today in Russia, Germany, and elsewhere. But righteous denunciation has never yet contributed to a solution. The question which must be answered is, *Why* have these things happened? Are there facts of human nature which modern psychology and philosophy have overlooked? Almost inevitably, the answer is made: "We haven't time to bother with metaphysics; we'll work that out after the revolution." Well, we've had revolutions aplenty, with the result that free discussion of the *causes* of human suffering and oppression are no longer possible in the lands where revolts have occurred.

U. L. T. — INJUNCTION GRANTED

In response to numerous inquiries from students—through correspondence and otherwise—this department prints the following brief account of the brief career of an organization which, until March 25, 1938, had the name of "The United Lodge of Theosophists, Inc."

Early in 1937 two individuals who had at one time signed membership cards of The United Lodge of Theosophists incorporated under California laws an organization called "The United Lodge of Theosophists, Inc." In addition to this perversion of the original intent of the unincorporated association formed by Robert Crosbie in 1909, these persons adopted the original U.L.T. "Declaration" and the form of enrolment by means of which each U.L.T. member

becomes a registered associate. In order to protect the name of the United Lodge of Theosophists, and to prevent misrepresentation of its ideals, purposes, policy and teaching before the public, suit was brought against the corporation and its officers by a group of U.L.T. students. After numerous delays caused by the defendants, the case came to trial in March of this year before Judge Charles D. Ballard of the Superior Court of the State of California in and for the County of Los Angeles. Judgment was rendered March 25, 1938.

FINDINGS OF THE COURT

The Court found, on the issue of fact, that "The United Lodge of Theosophists is an unincorporated association of students of Theosophy, and was established in the City of Los Angeles, State of California, in the year 1909; that continuously since the year 1909, the said United Lodge of Theosophists has been and now is an unincorporated association of students of Theosophy, using the distinctive name and designation of 'The United Lodge of Theosophists'."

The Court further found that the defendants, at the time of the incorporation of "The United Lodge of Theosophists, Inc.," were "familiar with the policy, purposes, name and activities of the aforesaid United Lodge of Theosophists, an unincorporated association; that said named defendants and each of them, then and there well knowing the facts hereinbefore found, wilfully, maliciously, and in utter disregard of the rights of The United Lodge of Theosophists, an unincorporated association, aforesaid, and of the members thereof, assumed and appropriated for their own use and purposes the identical name 'United Lodge of Theosophists' with the addition of the word 'Inc.' with the intent and purpose of deceiving the public, and the members of The United Lodge of Theosophists, an unincorporated association."

The case having been argued by counsel, the Court rendered its decision that "the plaintiffs are entitled to a judgment against the defendants . . . and against any and all other persons claiming under or through them, or any of them, that they and each of them be permanently enjoined and forever be debarred from using the name 'United Lodge of Theosophists, Inc.', and from issuing, publishing, circulating or distributing any circular, card, book or other printed or written matter under the name of 'United Lodge of Theosophists'."